

*Mother of the Believers*

**HADRAT  
JUWAIRIYAH<sup>RA</sup>**



Ummul-Mu'minīn

HAZRAT  
JUWAIRIYAH

(May Allah be pleased with her)

Hadrat Juwairiyah<sup>ra</sup>

(English rendering of an Urdu book Hadrat Juwairiyah<sup>ra</sup>)

Rendered into English by: Children's Book Team of

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*In the name of Allah, the Gracious, the Merciful,  
We praise Him and invoke His blessings upon His Noble Messenger*

# FOREWORD

These books were originally published in Urdu to provide children with a basic knowledge and understanding of revered figures from our religious history. Illustrations, children's activities and glossaries have been added to enhance the learning experience for children. The goal of these books is for children to develop a love and appreciation for the profound faith and the immense sacrifices of the revered personalities portrayed in these books. It is also hoped that the examples of righteousness found in these pages inspire children to cultivate a personal relationship with Allah, our Creator and Sustainer.

This particular book is about the life of Ummul-Mu'minīn, Ḥaḍrat Juwairiyah<sup>ra</sup>. Some modifications and additions have been made to the original text for the sake of historical accuracy and style.

Ḥaḍrat Juwairiyah<sup>ra</sup> was brave and intelligent. Despite being the daughter of a chief she willingly and happily lived a very simple life as the wife of the Holy Prophet<sup>s</sup>. Ḥaḍrat Juwairiyah<sup>ra</sup> narrated seventeen *Aḥādīth*.

This book was rendered into English by the Children's Book Team of Additional Wakālat-e-Taṣnīf headed by Uzma Saeed Ahmad and Noma Saeed Samee, and includes: Aamna Bhatti, Hafia Khan, Alia Sajid, Amina Maryem Shams, Haallah Shams and Durre Sharif. May Allah the Almighty reward them abundantly in this world and the hereafter. *Amīn*.

Munir-ud-Din Shams  
Additional Wakīlut-Taṣnīf  
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# 1 BATTLE OF MUR AISI'

Today you will learn about a wife of the Holy Prophet Muhammad<sup>sa</sup>, Ummul-Mu'minīn, Ḥadīrat Juwairiyah<sup>ra</sup>. Before that, let us tell you what Madīnah was like when Ḥadīrat Juwairiyah<sup>ra</sup> got married to the Holy Prophet<sup>sa</sup>. This will help introduce Ḥadīrat Juwairiyah<sup>ra</sup> to you. You are already aware that after the Holy Prophet<sup>sa</sup> had been treated with utmost cruelty and injustice for thirteen years at the hands of Makkans, he was granted permission by Allah the Almighty to leave Makkah and migrate to Madīnah.

The people of Madīnah gave the Holy Prophet Muhammad<sup>sa</sup> a warm welcome. The Muslims were very happy

to have him there, but there were some people in Madīnah and in the surrounding areas that were against the Holy Prophet<sup>sa</sup>. The Holy Prophet<sup>sa</sup> adopted peaceful ways to live in harmony with every tribe in Madīnah. Amongst these tribes were some that acted peacefully on the outside, but inwardly were against Islam. About ninety-six miles outside of Madīnah, there was a very famous well called the *Muraisi'*. A tribe by the name of *Banū Muṣṭalaq* was living near that well. The name of their chief was Ḥārith bin Abī Ḏarrār. This man hated Muslims with a passion. He was filled with a burning fury against Muslims. He would often say that they would eliminate the problem (i.e. the Muslims) that the Makkans could not remove and that the people of Madīnah could not solve. He said the *Quraish* of Makkah would help them in this effort as well; and that they should arm themselves with weapons and gather at *Muraisi'*. Ḥārith bin Abī Ḏarrār said that they would fight fiercely and would not rest until they had destroyed the Muslims. Musāfi' bin Ṣafwan, the husband of Ḥārith's daughter Barrah, was also with him. He was filled by the uncontrollable urge to make war. The Holy Prophet<sup>sa</sup> became aware that preparations for a war against the Muslims were underway. It was a habit

of the Holy Prophet<sup>sa</sup> that he did not believe any rumours. So, he sent Buraidah bin Ḥaṣib Aslāmī<sup>ra</sup> to confirm the news. When he returned, he told the Holy Prophet<sup>sa</sup> about the situation. Upon hearing this report the Holy Prophet<sup>sa</sup> ordered the companions to prepare to fight.<sup>1</sup>

The Muslim army marched out of Madīnah in the month of Shābān, 5th *Hijrī*. When Ḥārith bin Abī Ḏarrār heard about the Muslim army, he became very scared and fled the scene, and the men in his army also scattered. The people of *Muraisi*<sup>‘</sup> fought the Muslims but were soon defeated. The Muslims were victorious. Eleven men of the enemy army were killed, and six hundred were made prisoners. Ḥārith’s son-in-law, Musāfi<sup>‘</sup> was among those that were killed.





## 2

# A BLESSED MARRIAGE

After the battle the Muslims took a large amount of spoils of war. Spoils of war refer to what is left behind by the opposing army after either fleeing the battle or suffering a defeat at the hands of an army. The Holy Prophet<sup>sa</sup> used to distribute the spoils amongst those who fought in the Muslim army. Among the prisoners of war was Ḥārith's daughter Barrah. During this distribution Barrah bint Ḥārith was handed over to Ḥadrat Thābit bin Qais bin Shamās<sup>ra</sup>. Barrah was the daughter of a chief. She did not like being a prisoner of war. There was a practice in Islam where a prisoner of war can gain freedom by

offering to pay a ransom with the agreement of his/her caretaker. It is called *Mukātabat*. Barrah asked Ḥadrat Thābit<sup>ra</sup> to enter into a *Mukātabat* agreement with her. Ḥadrat Thābit<sup>ra</sup> agreed to enter into this agreement and the ransom was decided to be nine *Auqiyah* (a measurement to specify the weight of gold).<sup>2</sup>

Barrah had settled the *Mukātabat*, but she did not actually have the gold in her possession, because she had been forced to leave her home empty handed. She had heard that the Prophet<sup>sa</sup> of the Muslims was a very kind-hearted man, and thought she could ask for either a loan or assistance from him. The next day she appeared before him and appealed for help:

“O Messenger<sup>sa</sup> of Allah, I am the daughter of the chief Ḥārith bin Abī Darrār. You are well aware of the misfortune that has fallen upon me. I have settled into an agreement with my master for nine *Auqiyah*. My request is that you please help me with the payment of this amount.”<sup>3</sup>

She made this plea with such dignity and eloquence that Allah the Almighty put in the heart of the Holy Prophet<sup>sa</sup> to offer her marriage, which could lead to the elimination of all

the animosity between Muslims and her tribe, and create opportunities for the spread of Islam.

The Holy Prophet<sup>sa</sup> responded, “I have a better solution. If you are willing to accept.”

Barrah said, “Please speak.”

The Holy Prophet<sup>sa</sup> said, “I will pay the amount on your behalf, and marry you.”

She agreed immediately and this blessed marriage took place. At the time of the marriage, Ḥadrat Juwairiyah<sup>ra</sup> was twenty years old.<sup>4</sup>

The marriage took place in the year 627. After the wedding, the Holy Prophet<sup>sa</sup> gave her the name Juwairiyah.<sup>5</sup>





## 3 BONDS OF KINSHIP

Hadrat Juwairiyah<sup>ra</sup> was very beautiful. Hadrat 'Āishah<sup>ra</sup> described her as someone who possessed sweet speech, graceful physical features, charm and beauty. She fascinated everyone who saw her.<sup>6</sup>

When the Holy Prophet<sup>sa</sup> married this brave and intelligent girl belonging to the *Banū Mustalaq*, all the members of that tribe became his kinsmen. Because of this the Muslims felt it was not right for them to keep the kinsmen of the Holy Prophet<sup>sa</sup> as prisoners. Thus, all the people who were made prisoners during the battle of *Muraisi*<sup>‘</sup> were freed, without any ransom. When all these prisoners returned to their homes,

every household started talking about the Founder of Islam<sup>sa</sup> and his teachings, and many people began accepting Islam.

The incident that led the family of Ḥadrat Juwairiyah<sup>ra</sup> to accept Islam is an interesting one. When her father found out that his beloved daughter was among the prisoners of war, he set out towards Madīnah. He took with him some belongings that included camels, in order to pay the ransom and free his daughter. During the journey he felt unwilling to give up two of his prized camels. So, he hid those two camels in the valley of ‘Aqīq. When he finally met the Holy Prophet<sup>sa</sup> he said:

“O Muhammad<sup>sa</sup>, you have brought my daughter here. This is her ransom.”

The Holy Prophet<sup>sa</sup> responded:

“Where are the two camels that you have hidden in the valley of ‘Aqīq?”

Allah the Almighty had shown this entire incident to the Holy Prophet<sup>sa</sup> in a vision. Ḥārith was dumbfounded when he heard this, and he realized that this man could not be a liar. He recited the *Kalimah* openly and became a Muslim. His two sons, ‘Abdullāh and ‘Amr, also became Muslims.<sup>7</sup> The Holy Prophet<sup>sa</sup> summoned Ḥadrat Juwairiyah<sup>ra</sup>. Ḥārith said

to the Holy Prophet<sup>sa</sup> that I am the chief of my tribe and my daughter cannot live like a prisoner. However, when he learned that she was not going to be a prisoner, but rather the wife of Holy Prophet<sup>sa</sup>, he became very happy. The Holy Prophet<sup>sa</sup> left it up to Hadrat Juwairiyah<sup>ra</sup> to choose where she wanted to live.

Hadrat Juwairiyah<sup>ra</sup> responded, “I would like to live with the Holy Prophet<sup>sa</sup>.<sup>8</sup>

Do you see what a great change came into the life of Hadrat Juwairiyah<sup>ra</sup>? She was the daughter of an enemy of Islam, and the wife of another enemy of Islam. Her father was defeated; her husband was killed; and she was widowed. She was made a prisoner. Yet as soon as she came into contact with the Holy Prophet<sup>sa</sup>, she received the gift of Islam, which led to the freedom of so many prisoners. Her father and brothers became Muslims as well. Hence, blessings were showered upon them with this marriage.

Hadrat ‘Ā’ishah<sup>ra</sup> says, “I have never seen a woman prove to be so blessed for her people as Juwairiyah. Because of her, many families of the *Banū Muṣṭalaq* were made free.”<sup>9</sup>

While remembering the days of her wedding, Hadrat

Juwairiyah<sup>ra</sup> relates, “I saw a dream three nights before the arrival of the Holy Prophet<sup>sa</sup> that the moon, travelling from Yathrib (Madīnah), has fallen into my lap. I did not wish to tell anyone about this dream. When I was captured, I hoped for the fulfilment of this dream. Then, the Holy Prophet<sup>sa</sup> granted me freedom and married me. I was twenty-years-old at that time.”<sup>10</sup>







## 4

# A SIMPLE LIFE

There are many books written about the life of the Holy Prophet Muhammad<sup>sa</sup> and his blessed wives. The authors of these books have organised the chronology of events according to their own understanding. After studying these books, we have put together a summary for you, which will give you a good idea of the actual events. There may be a few differences in the chronology. For example, some have written that the marriage of Ḥaḍrat Juwairiyah<sup>ra</sup> and the Holy Prophet<sup>sa</sup> took place before the arrival of her father in Madīnah, and others have written that her father married her to the Holy Prophet<sup>sa</sup> after he arrived in Madīnah. Although

there is some uncertainty about the exact sequence of events, the fact is that she was a free woman at the time of her marriage and entered into this blessed bond willingly. Now we will look at what married life was like for the Holy Prophet<sup>sa</sup> and Ḥadrat Juwairiyah<sup>ra</sup>.

Ḩadrat Juwairiyah<sup>ra</sup> was the daughter of her tribe's chief. The rich Arabs lived a life of luxury and privilege. However, life in the household of the Holy Prophet<sup>sa</sup> was simple to an extreme degree. The way of life, the clothing, the food, and everything else was very humble. The homes of the wives were made of mud bricks, twigs and leaves of date trees. The entrances usually had curtains hanging from them and there were no doors. The ceiling was so low that you could touch it if you raised your hand. There were no lamps. The house of Ḥadrat ‘Ā’ishah<sup>ra</sup> had an upper level as well. Small courtyards were attached to these homes. These homes were large enough that guests could stay there and their needs could be satisfied. Some of these homes also housed cattle. This was the simplicity of these homes.

The items within the homes were also very simple. Generally the mattresses were made of leather and stuffed

with grass. Pillows were also stuffed with either grass or the leaves of a date tree. Besides these things there was very little else. The wives of the Holy Prophet<sup>sa</sup> also made do with just one outfit.

Hadrat 'A'ishah<sup>ra</sup> once revealed that each of the wives did not own more than one outfit.<sup>11</sup>

The Holy Prophet<sup>sa</sup> had very simple eating habits. His wives also adopted similar habits and lived patiently and gratefully. Hadrat 'A'ishah<sup>ra</sup> has narrated, "We often did not even light the stove for several days. We only ate dates and drank water. Due to our humble circumstances, the members of the household of the Holy Prophet<sup>sa</sup> were not able to eat bread for more than three days in a row."

Hadrat Bilāl<sup>ra</sup> was given the duty of managing the financial matters of the household. Whatever was received through gifts and spoils of war, went under his supervision. He also took care of distributing charity amongst the poor. If the need arose, he would ask for a loan. After the victory of Khaibar, the Holy Prophet<sup>sa</sup> started giving his wives twenty kilograms of barley to last for a month, and a maund of dates (which is equivalent to approximately thirty seven kilograms)

to last for a whole year. These were also used to take care of the guests and to give to charity.<sup>12</sup>

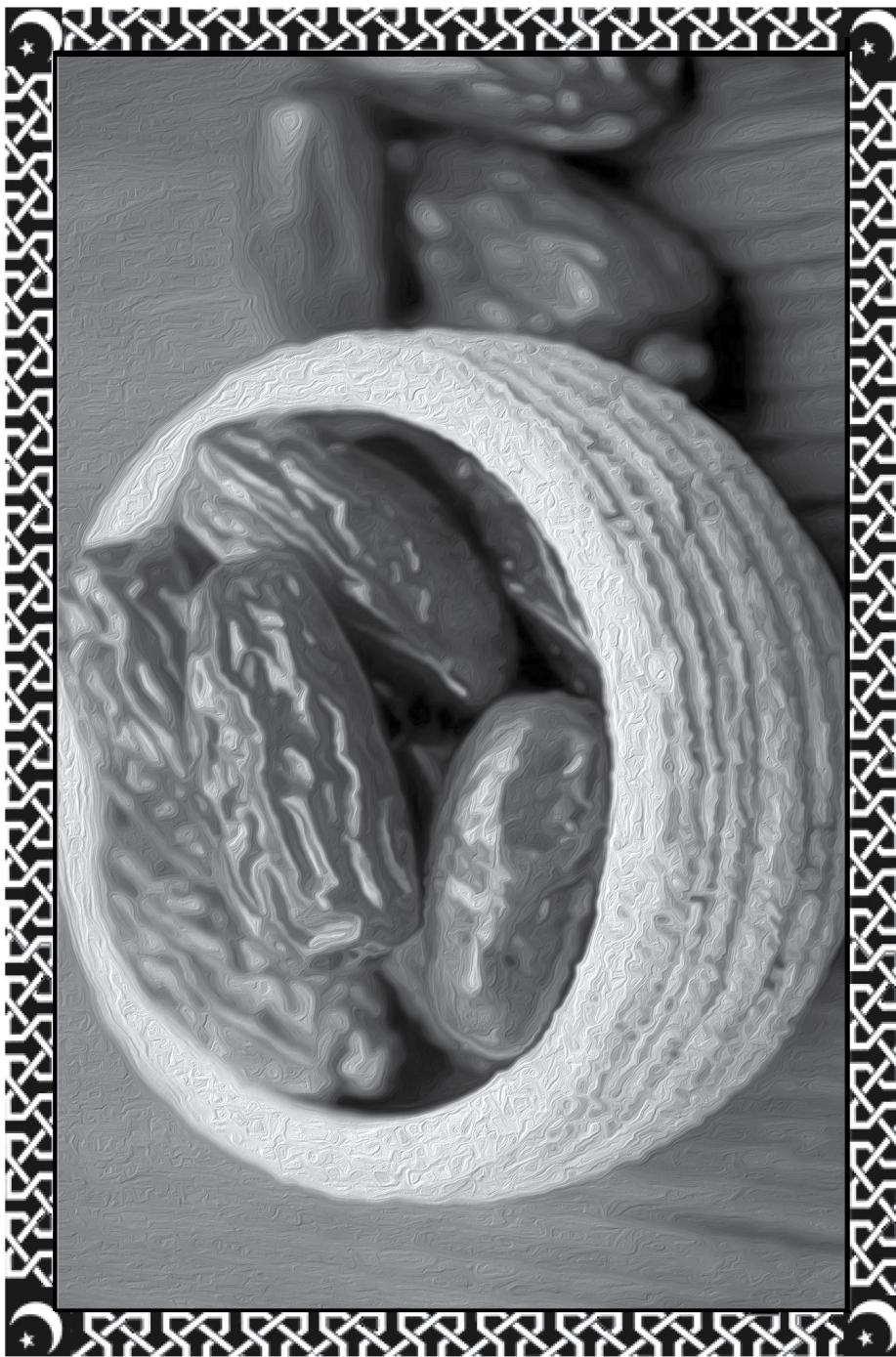
During these hard times, the Holy Prophet<sup>sa</sup> once said to his wives, in accordance with a revelation from Allah the Almighty:

“If you wish for all the luxuries of life then come and let me give you all the material things of the world. However, if you choose this you cannot remain my wives. I will bid you farewell with generosity and kindness. But, if you value God and His Messenger, and want rewards in the Hereafter, then listen! Those righteous ones among you who put God’s pleasure before all else will be the recipients of great rewards from Him.”<sup>13</sup>

None of his wives chose to take up the wealth of the world and separate from the Holy Prophet<sup>sa</sup>. But were not all the bounties of both worlds created for the Holy Prophet<sup>sa</sup>? Then why did he prefer to lead such a simple life? It was because his only ambition in life was to please Allah the Almighty. The purpose in life of the Holy Prophet<sup>sa</sup> was not to enjoy the riches of the world. The Holy Prophet<sup>sa</sup> said, “My God gave me the chance to have the whole valley of Makkah

filled with gold. I said, 'O my Lord, I am happy to eat one day and remain hungry the next. When I am hungry, I can supplicate to you and busy myself in your remembrance; and when I am full, I can praise you and be grateful to you.'"<sup>14</sup>

May millions and millions of peace and blessings be upon this beloved Prophet<sup>sa</sup> of ours, who rejected the opportunity to gain all the riches of the world, and instead gave preference to faith. Moreover the Holy Prophet<sup>sa</sup> counseled his wives so well that they became shining examples for every woman amongst his followers. No poor, less fortunate man or woman can say that the Holy Prophet<sup>sa</sup> did not understand the trials they face, or that he lived in luxury.



A BOWL OF DATES



## 5

# HER PIous NATURE

Hadhrat Juwairiyah<sup>ra</sup> had great eagerness in her heart to please Allah the Almighty and His Messenger, the Holy Prophet<sup>sa</sup>. She spent most of her time in worshipping Allah. She had reserved a special corner in her house specifically for worship.

One day, the Holy Prophet<sup>sa</sup> came to her house. It was daytime and she was busy in worship. When the Holy Prophet<sup>sa</sup> passed by her house later in the afternoon, he saw her still sitting on the prayer rug and busy in worship. The Holy Prophet<sup>sa</sup> inquired, “Have you been sitting like this all this time? Do you always worship like this?” She replied, “Of course, Messenger

of Allah<sup>sa</sup>.”

When she found out that Allah the Almighty likes it when His servants fast, she started fasting a lot. One Friday, the Holy Prophet<sup>sa</sup> came to her house and found out that she was fasting. He asked, “Juwairiyah, did you fast yesterday as well?” She replied, “No.” He asked, “Will you fast tomorrow then?” She replied, “No.” Upon that the Holy Prophet<sup>sa</sup> said, “Then you should break the fast.”<sup>15</sup> The Holy Prophet<sup>sa</sup> did not like fasting only on Fridays.<sup>16</sup>

The wives of the Holy Prophet<sup>sa</sup> used to listen to his teachings very carefully and then obey them strictly. They observed his actions, and then advised others while citing him as an example. This way the sayings and actions of the Holy Prophet<sup>sa</sup> have been preserved in a way that can be claimed as one hundred percent accurate. Even the relatives of his wives were involved in these observations. Because of it, we find so many *Abādīth* that explain the teachings of Islam very clearly. For example, we will present here a Ḥadīth narrated by Ḥadrat ‘Amr bin Ḥārith<sup>ra</sup>, the brother of Ḥadrat Juwairiyah<sup>ra</sup>.

He narrates:

“The Holy Prophet<sup>sa</sup> did not leave a single *Dirham*, *Dinār*, slave, or a slave-woman behind at the time of his death.”<sup>17</sup>

This shows that not only did the Holy Prophet<sup>sa</sup> teach others to free the slaves, but he also set examples for them to follow through his actions. At the time he left this world he possessed no worldly wealth. He searched for heavenly wealth all his life, and only took that with him to the Hereafter.





## 6 CHARITY

Once the Holy Prophet<sup>sa</sup> came to Ḥadrat Juwairiyah<sup>ra</sup> and asked, “Is there anything to eat?” She replied, “O Messenger of Allah<sup>sa</sup>, my maidservant received some meat as charity and has given it to me as a gift. That is all I have.”

He responded, “Then bring it. The charity has reached its intended recipient.”<sup>18</sup>

Ḥadrat Juwairiyah<sup>ra</sup> remembered this incident and narrated it later. This is a great favour she bestowed upon the Muslims, because this narration makes an issue very clear. The Holy Prophet<sup>sa</sup> had forbidden his family members from eating anything that was charity.

Once the Holy Prophet<sup>sa</sup> received a basket of dates that was to be donated to charity. His little grandson, Hasan, saw the dates and he put one in his mouth. When the Holy Prophet<sup>sa</sup> saw him doing that, he put his finger in the child's mouth and took out the date, then threw it away. Then he explained to the child that the date was intended for charity, and it was not lawful for him to eat it.

These two incidents appear to contradict each other, but if you pay close attention to them you become amazed at the depth of the wisdom of the Holy Prophet<sup>sa</sup>. It is true that the family of the Holy Prophet<sup>sa</sup> was not allowed to accept anything that was charity, however, if a recipient of charity gifted the charity to them, they were permitted to accept it. This is because it became a gift, freely given, not charity. It is a beautiful concept that allows the poor to keep their dignity, and yet it also allows a person who is in difficulty to do what is best for him.

Hadrat Juwairiyah<sup>ra</sup> sympathised with the poor immensely. Giving charity and donating to the poor gave her great pleasure. If she ever got a chance to help another person, she considered it to be a blessing from Allah.



## 7

# PATIENCE IN LOSS

Hadrat Juwairiyah<sup>ra</sup> had only six years of her life with her beloved husband. This marriage was like a cool shade for her, filled with peace. It was filled with the joys of love and the companionship of a God-like person. However, that companionship was lost too soon. During the final illness of the Holy Prophet<sup>sa</sup>, she made a sacrifice for that pure person who was the source of the greatest happiness in the world for her. For the sake of the happiness of Holy Prophet<sup>sa</sup>, she gave him permission to spend the last few days of his life in the home of Hadrat 'Ā'ishah<sup>ra</sup>. When the Holy Prophet<sup>sa</sup> passed away, it seemed like the whole world had suddenly become dark. Her

eyes were wet with tears and there was only one prayer on her lips, “O Lord, I am happy with any circumstance you put me in, just give me the courage to bear it all.”<sup>19</sup>

It was hard to believe that the Holy Prophet<sup>sa</sup> had left this world. It seemed like the world was empty without him. She missed her beloved husband all the time. At times when she missed him a lot, she would leave her house and go to the house of Ḥadrat ‘Ā’ishah<sup>ra</sup> where the blessed body of the Holy Prophet<sup>sa</sup> had been laid to rest. She would say *Salām*, sit near his feet, shed tears uncontrollably, and talk about what she was feeling. Then, when she was able to control her emotions, she would get up from there and come back to her own house where she occupied herself in the remembrance of Allah.<sup>20</sup>

The four pious *Khulafā’* gave the wives of the Holy Prophet<sup>sa</sup> utmost respect and reverence. Ḥadrat ‘Umar<sup>ra</sup> fixed an allowance for her in the amount of six thousand *Dirham* annually.

Ḥadrat Juwairiyah<sup>ra</sup> has narrated seventeen *Abādīth*. She passed away in Rabī‘ul-Awwal, 50th *Hijrī*, at the age of sixty-five and she was buried in *Jannatul-Baqī‘*.<sup>21</sup>

إِنَّمَا الْمُمْلَكَةُ لِلّٰهِ رَبِّ الْعٰالَمِينَ

(Surah Al-Baqarah, Verse 157)

TO ALLAH WE BELONG AND TO HIM  
SHALL WE RETURN



# PUBLISHER'S NOTE

The following abbreviations have been used. Readers are urged to recite the full salutations when reading the book:

- sa *sallallāhu 'alaibi wa sallam*, meaning 'may peace and blessings of Allah be upon him' is written after the name of the Holy Prophet Muhammad<sup>sa</sup>.
- as *'alaibis-salām*, meaning 'may peace be on him' is written after the name of Prophets other than the Holy Prophet Muhammad<sup>sa</sup>.
- ra *radiyallāhu 'anhu/'anbā/'anhūm*, meaning 'may Allah be pleased with him/her/them' is written after the names of the Companions of the Holy Prophet Muhammad<sup>sa</sup> or of the Promised Messiah<sup>as</sup>.

In transliterating Arabic words we have adopted the following system established by the Royal Asiatic Society.

- ۱ at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honour*.
- ۲ *th*, pronounced like *th* in the English word *thing*.
- ۳ *h*, a guttural aspirate, stronger than *h*.
- ۴ *kb*, pronounced like the Scotch *ch* in *loch*.
- ۵ *dh*, pronounced like the English *th* in *that*.

ص *s*, strongly articulated *s*.

ض *d*, similar to the English *th* in *this*.

ط *t*, strongly articulated palatal *t*.

ظ *z*, strongly articulated *z*.

ع ' , a strong guttural, the pronunciation of which must be learnt by the ear.

غ *gh*, a sound approached very nearly in the *r grasseye* in French, and in the German *r*. It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.

ق *q*, a deep guttural *k* sound.

ڦ ' , a sort of catch in the voice.

Short vowels are represented by:

ا for — (like *u* in *bud*)

ي for — (like *i* in *bid*)

و for — (like *oo* in *wood*)

Long vowels by:

ا for — or — (like *a* in *father*);

ي for — or — (like *ee* in *deep*);

و for — (like *oo* in *root*);

Other:

ai for — (like *i* in *site*);

*au* for *s* — (resembling *ou* in *sound*)

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. While the Arabic *ڻ* is represented by *n*, we have indicated the Urdu *ڻ* as *ñ*. Curved commas are used in the system of transliteration, ' for *ڙ* , ' for *ڻ*.

We have not transliterated certain Arabic words which have become part of the English language. The Royal Asiatic Society rules of transliteration for names of persons, places and other terms, could not be followed throughout the book as many of the names contain non-Arabic characters and carry a local transliteration and pronunciation style which in itself is also not consistent either.

**The Publisher**



# GLOSSARY

**Aḥādīth**— Plural of ḥadīth, see Ḥadīth.

**‘Ā’ishah**— Wife of the Holy Prophet<sup>sa</sup>.

**Allah**— Allah is the personal name of God in Islam. To show proper reverence to Him, Muslims often add Ta‘āla, ‘the Most High’, when saying His Holy name.

**Banū Muṣṭalaq**— Tribe of Ḥadrat Juwairiyah<sup>ra</sup>

**Dirham**— Form of currency used in Arabia.

**Ḥadīth**— A saying of the Holy Prophet Muhammad<sup>sa</sup>. The plural is aḥādīth.

**Ḥadrat** — A term of respect used for a person of established righteousness and piety.

**Hārith bin Abī Darrār**— Father of Ḥadrat Juwairiyah<sup>ra</sup>.

**Hijrī**— Year of Islamic calendar that started after the migration of the Holy Prophet<sup>sa</sup>.

**Holy Prophet<sup>sa</sup>** — A term used exclusively for Ḥadrat Muhammad<sup>sa</sup>, the Prophet of Islam.

**Islam**— Peace and submission; Name of religion brought by Muhammad<sup>sa</sup>.

**Jannatul-Baqī‘**— Graveyard in Medina where many Companions of the Holy Prophet<sup>sa</sup> are buried

**Juwairiyah**— Wife of the Holy Prophet<sup>sa</sup>

**Kalimah Ṭayyibah**— The credo of Islam, There is none worthy of worship except Allah, Muhammad<sup>sa</sup> is the Messenger of Allah.

**Khilāfat**— Divine system of succession after the prophet.

**Khalīfah**—Successor; caliph

**Makkah**—City of the birth of the Holy Prophet<sup>sa</sup> and location of the Ka'bah.

**Madīnah**— City to which the Holy Prophet<sup>sa</sup> migrated. Its former name was Yathrib.

**Mukātabat**— A practice in Islam where a prisoner of war can gain freedom by offering to pay a ransom with the agreement of his/her caretaker.

**Muraisī‘**— A very famous well, located about ninety-six miles outside of Madīnah. Scene of a battle in which Hadrat Juwairiyah<sup>ra</sup> became a prisoner of war.

**Nikāh**— The formal announcement of marriage in Islam.

**Quraish**— the most highly respected tribe in Arabia.

**Salām**— Islamic greeting of ‘Peace’.

**Ummahātul-Mu'minīn**<sup>rā</sup>—Mothers of all Believers. Title given to all the wives of the Holy Prophet<sup>sa</sup>. This title is based on the words of Allah the Almighty Who refers to them as 'Mothers' in the Holy Quran. (Singular is Ummul-Mu'minīn - Mother of the Believers)

**Yathrib**— Ancient name for city of Madīnah.

Ummul-Mu'minīn  
HADRAT

JUWAIRIYAH

(May Allah be pleased with her)

# STUDY GUIDE AND WORKBOOK





# FIND THE MATCH!

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Match the names with who they were.

Barrah bint Ḥārith

The father of Ḥaḍrat Juwairiyah<sup>ra</sup> and the chief of the *Banū Muṣṭalaq*.

Banū Muṣṭalaq

The name of battle fought between the Muslims and the *Banū Muṣṭalaq*.

Musāfi bin Ṣafwān

Biological brother of Ḥaḍrat Juwairiyah<sup>ra</sup>.

Buraidah bin Ḥasib Aslamī

Name of Ḥaḍrat Juwairiyah<sup>ra</sup> before marriage to the Holy Prophet<sup>sa</sup>.

Muraisi<sup>t</sup>

First husband of Ḥaḍrat Juwairiyah<sup>ra</sup> who was killed in the battle.

‘Amr bin Ḥārith

The tribe of Ḥaḍrat Juwairiyah<sup>ra</sup>.

Thābit bin Qais bin Shamās

The person who told the Holy Prophet<sup>sa</sup> that the tribe of the *Banū Muṣṭalaq* had planned to attack.

Ḥārith bin Abī Ḏarrār

Ḥaḍrat Juwairiyah<sup>ra</sup> was handed to this person as a prisoner of war.



## COLOUR THE SQUARES!

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Colour the squares without a \*. Nine characteristics will appear before you! Looking vertically, can you find the name of the person these characteristics are describing?

D\* F\* G\* B\* V\* C\* X\* Z\* Q\* J\* W\* E\* R\* T\* Y\* U\* I\* O\* P\*  
I\* U\* Y\* T\* R\* E\* L\* O\* Q\* U\* E\* N\* T\* S\* P\* E\* E\* C\* H\* D\* G\* C\*  
K\* M\* B\* G\* V\* C\* B\* R\* A\* W\* I\* S\* E\* E\* R\* T\* Y\* U\* I\* F\*  
W\* E\* R\* T\* G\* M\* N\* B\* E\* A\* U\* T\* I\* F\* U\* L\* Z\* X\* C\* J\* A\* K\*  
N\* B\* V\* C\* X\* Z\* H\* F\* P\* I\* O\* U\* S\* A\* D\* F\* G\* H\* U\*  
S\* A\* R\* E\* W\* Q\* U\* Y\* G\* R\* A\* C\* E\* F\* U\* L\* J\* K\* Z\* W\*  
G\* J\* M\* L\* I\* N\* T\* E\* L\* L\* I\* G\* E\* N\* T\* L\* E\* T\* Q\*  
L\* E\* U\* A\* T\* E\* B\* O\* L\* O\* Y\* A\* L\* J\* K\* S\* F\* E\* M\*  
T\* U\* O\* W\* R\* Y\* N\* C\* H\* A\* R\* M\* I\* N\* G\* M\* N\* B\* J\*  
H\* G\* F\* D\* S\* A\* P\* C\* H\* A\* R\* I\* T\* A\* B\* L\* E\* W\* G\* M\*



# ORDER THE EVENTS!

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Number the following 16 events in the order that they took place.

- The chief came to the Holy Prophet<sup>sa</sup> to pay ransom for his daughter.
- The chief's daughter was taken prisoner in the war.
- Some people were against the Holy Prophet<sup>sa</sup>.
- The chief's daughter requested her freedom by paying ransom.
- When the Holy Prophet<sup>sa</sup> reached Madīnah he was given a warm welcome.
- The Muslims were victorious.
- The chief of the *Banū Muṣṭalaq* accepted Islam.
- The chief of the *Banū Muṣṭalaq* hated Muslims with a passion.
- The chief of the *Banū Muṣṭalaq* planned a war to get rid of the Muslims at *Muraīsī*.
- The Muslim army marched out of Madīnah in the month of Sha'bān, 5th *Hijrī*.
- The Holy Prophet<sup>sa</sup> offered to pay the chief's daughter's ransom and marry her.
- Eleven men of the enemy army were killed, and 600 were made prisoners.
- The chief's son in law was also consumed by an uncontrollable urge to make war.
- The chief's son in law died in the battle.
- The Holy Prophet<sup>sa</sup> saw a vision that the chief of the *Banū Muṣṭalaq* had left two camels in the valley of 'Aqiq.
- The chief's daughter told her father she wished to remain with the Holy Prophet<sup>sa</sup>.

# FILL IN THE BLANKS!

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Choose the correct word from the brackets to fill in the gaps.

- a. The wives of the Holy Prophet<sup>sa</sup> had very \_\_\_\_\_ houses. (luxurious / simple)
- b. The walls were made of \_\_\_\_\_ bricks. (stone / mud)
- c. They also used twigs and the \_\_\_\_\_ of date trees. (fruit / leaves)
- d. At the entrance they had \_\_\_\_\_. (curtains / doors)
- e. The ceilings were so \_\_\_\_\_ that they could be touched with ones hand. (high / low)
- f. There were \_\_\_\_\_ courtyards attached to the house where cattle were sometimes kept. (small / large)
- g. There were no \_\_\_\_\_ in the house. (lamps / mattresses)
- h. The mattresses were made of \_\_\_\_\_ and stuffed with grass or date tree leaves. (wool / leather)
- i. The \_\_\_\_\_ were also stuffed with grass or the leaves of date trees. (sofa / pillows)
- j. It was unlikely that the wives of the Holy Prophet<sup>sa</sup> owned more than \_\_\_\_\_ outfit(s). (one / twenty)
- k. Along with the Holy Prophet<sup>sa</sup>, his wives had very simple \_\_\_\_\_ habits. (eating / shopping)
- l. They often ate just \_\_\_\_\_ and drank water. (chocolates / dates)

“ ”

# MATCH THE QUOTES!

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Match the quotes about Ḥaḍrat Juwairiyah<sup>ra</sup> to the incidents.

\_\_\_ “I would like to live with the Holy Prophet<sup>sa</sup>.”

\_\_\_ “I have never seen a woman proven to be so blessed for her people. Because of her, many families of the *Banū Mustalaq* were made free.”

\_\_\_ “I saw a dream three nights before the advent of the Holy Prophet<sup>sa</sup> that the moon had been travelling from Yathrib (Madīnah) and then it fell into my lap.”

\_\_\_ “Of course, O Messenger of Allah<sup>sa</sup>.”

\_\_\_ “O Lord, I am happy with any circumstance you put me in, just give me courage to bear it all.”

\_\_\_ “O Messenger of Allah<sup>sa</sup>, I am the daughter of the chief Ḥārith bin Abī Ḥarrār. You are well aware of the misfortune that has fallen upon me. I have settled a *Mukātabat* with my master for nine *Auqiyah* of gold. My request is that please help me with the payment of this amount.”

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1) When the Holy Prophet<sup>sa</sup> saw Ḥaḍrat Juwairiyah<sup>ra</sup> sitting in the special corner of her room and worshipping Allah for many hours, he inquired, “Do you always worship like this?”

2) The steadfastness Ḥaḍrat Juwairiyah<sup>ra</sup> showed after the Holy Prophet<sup>sa</sup> passed away.

3) Ḥaḍrat ‘Āishah<sup>ra</sup> commented about Ḥaḍrat Juwairiyah<sup>ra</sup> after her blessed marriage to the Holy Prophet<sup>sa</sup>.

4) The eloquent and dignified plea made by Ḥaḍrat Juwairiyah<sup>ra</sup> to the Holy Prophet<sup>sa</sup> to secure her freedom, which resulted in her marriage to the Holy Prophet<sup>sa</sup>.

5) The dream that Ḥaḍrat Juwairiyah<sup>ra</sup> had prior to her accepting Islam, and which was fulfilled by the Holy Prophet<sup>sa</sup> setting her free and marrying her.

6) Response of Ḥaḍrat Juwairiyah<sup>ra</sup> when her father came to take her back home after being made a prisoner of war.





# STUDY QUESTIONS

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1.) One day the Holy Prophet<sup>sa</sup> went to the house of Ḥaḍrat Juwairiyah<sup>ra</sup> and asked if there was anything to eat. She replied, “O Messenger of Allah<sup>sa</sup>. My maidservant has given me some meat she received as charity. That’s all I have.” He then responded, “Bring it. The charity has reached its intended recipient.”

This is a very important incident regarding who should be able to receive charity.

Another incident, which took place with Ḥaḍrat Hasan<sup>ra</sup> regarding charity, is also given in the book. Write this incident in your own words below.

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Explain the difference between ‘charity’ and something being given as a ‘gift’.

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2.) Even though the Holy Prophet<sup>sa</sup> had very simple eating habits there were times when there was very little food to eat. Ḥaḍrat Bilāl<sup>ra</sup> was in charge of distributing food to the wives of the Holy Prophet<sup>sa</sup>. During these times what did the Holy Prophet<sup>sa</sup> say to his wives? Write the quote below:

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3.) What does this quote tell us about the sacrifices the wives of the Holy Prophet<sup>sa</sup> were willing to make in order to be with him? \_\_\_\_\_

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4.) Were you surprised that the Holy Prophet<sup>sa</sup> wives chose to be with him rather than having wealth? Why / why not? \_\_\_\_\_

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5.) Why do you think that the Holy Prophet<sup>sa</sup> had such high standards for his wives and trained them so well? \_\_\_\_\_

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6.) The purpose of the Holy Prophet<sup>sa</sup> in life was not to enjoy the luxuries of the world.

“My God gave me the chance to have the whole valley of Makkah filled with gold. I said, ‘O my Lord, I am happy with eating one day and remaining hungry the next. So that when I am hungry, I can supplicate to you and busy myself in your remembrance; and when I am sated, I can praise you and be grateful to you.’”

Give two reasons why the Holy Prophet<sup>sa</sup> was happy with “eating one day and remaining hungry the next”?

1.> \_\_\_\_\_

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2.> \_\_\_\_\_

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7.) If the Holy Prophet<sup>sa</sup> did not wish to have the luxuries of this world what then was his only ambition in life? \_\_\_\_\_

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8.) "The Holy Prophet<sup>s</sup> did not leave a single *Dirham*, *Dinar*, slave, or a slave-woman behind at the time of his death."

Who said this? \_\_\_\_\_

9.) What does this quote tell us about the simplicity of Holy Prophet<sup>sa</sup>'s life?

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10.) Question for Reflection:

Why would the Holy Prophet<sup>a</sup> choose Ḥaḍrat Bilāl<sup>r</sup>, a former slave, to be in charge of his wealth and in charge of distributing charity?



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<sup>3</sup> At-Ṭabaqātul-Kubrā, Muḥammad bin Sa‘d, Volume 8, p. 268/p. 303, Dhikru Azwājī Rasūlillāh<sup>sa</sup> / Juwairiyatu bintul-Ḥārith, Published by Dāru Iḥyā’it-Turāthil-‘Arabiyy, Beirut (1996)

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<sup>13</sup> Sūratul-Āḥzāb (33:29-30)

<sup>14</sup> Sunanut-Tirmidhī, Kitābuz-Zuhd, Bābun Mā Jā'a Fil-Kaftāfi Waş-Şabri 'Alaihi, Ḥadīth No. 2347

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<sup>20</sup> Sau 'Azīm Musalmān Khawātīn, Dr. Akhtar Nawaz Khan, p. 80, Al-Qalam Publications, Sadr Bāzār, Haripur

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This is one of a series of books aimed at educating the youth about prominent figures in Islam. In this particular book you will learn about Hadrat Juwairiyah<sup>ra</sup>, wife of our beloved Master the Holy Prophet Muhammad<sup>sa</sup>. You will be taken on a journey back in time to help you understand the type of society in which the Holy Prophet<sup>sa</sup> lived and the powerful contribution his beloved wife made to Islam. Discover how our 'Mother of the Believers' helped our beloved Prophet<sup>sa</sup> in his mission to bring the light of faith to the world.

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